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lous; for he who is so is an object of hatred to God as well as to man.

A ua Chuind cia edirgin sil n-Adhoimh?*

Gaeth cech fosaidh, fíren cech fial, féidhil cech ainmned-haeh, fíogh cech foghlamtha, fuarrack cech finechair, serbh cech borb, baeth cech trén, tibir cech mer, morda cech borb, baeth cech trén, morda cech n-dinnbha, mresach cech n-aineolach, al cech nongta, faitech cech nuaimhnech, &c. &c.

As amhlaidh sin nos n-edirgin cach uile.

Oh! grandson of Con, how are the human race characterised?

The sedate are wise, the patient are pious, the learned are desirous of acquiring knowledge, the lover of his tribe is anxious to relieve them; the untaught are stubborn, the strong vain, fools are given to laughter; the possessor of kine (i. e. the rich man) is proud, the ignorant are quarrelsome, the wounded are timid, the timid wary, &c. &c.

Thus I characterise the human race.

A ua Chuind, cia as gabhala bairi cis lir?

Bretha diana, dusgadh ferge, folabhra iar n-gaeth, cairiughadh fírinne, bron ic fíedh, gáire im sen, senchus do chleth, coimríth fíri baeth, morda fíri Rígh, labhra cin ghaia, &c. &c.

O grandson of Con, what dost thou deem acts of folly?

To pass hasty judgments, to excite to anger, to speak foolishly after a wise man, to gainsay the truth, to be melancholy at a banquet, to laugh at the aged, to conceal historical facts, to contend with the foolish, to be proud with a king, to speak without wisdom, &c. &c.

A ua Chuind as áil dam, cinus biad itir Gaéthuibh seo-o baéthuibh, itir gnathaibh sceo ingnathaibh, itir senaibh seo-o gáibh?

Nim bad ro gaeth, nim bad ro bhaeth, nim bad uallach, nim bad dimbrighach, nim bad ro bheg nim bad ro mhór, nim bad ro labhair, nim bad ro thoi, nim bad tim, nim bad ro cruaidh. Dia mbadh ro ghaeth fris aifíder, dia m-bad ro bhaeth, nod toghaethfíudher, dia m-bad ro uallach, do dhimghaethfíudher, dia m-bad ro bheg bid digraith, dia m-bad ro labhair bid dergna, dia m-bad ro chruaidh no míchlúdhfíder, dia m-bad ro thim no dresfíudher.

Oh! grandson of Con! I would fain know how I should conduct myself among the wise, and among the foolish; among friends and among strangers, among old and among young?

Be not too knowing nor too simple, be not proud, be not inactive, be not too humble, neither be haughty, be not talkative, neither be too silent, be not timid, neither be severe. For if thou shouldst appear too knowing, thou wouldst be satirized and abused; if too simple, thou wouldst be imposed upon; if too proud, thou wouldst be shunned; if too humble, thy dignity would suffer; if talkative, thou wouldst not be deemed learned; if too severe, thy character would be defamed; if too timid, thy rights would be encroached upon.

A ua Chuind cia edirgin mna?

Nos nédirgin sceó nis nédirglím. Baéth a g-comhairle, dermadach serce, iotfaidhe toile, torrachta baesí, bras urnaidhm, urlamh i b-fíorgill, uallacha fíri a d-tochmarc, cuimhnech debhtha, bronach cuirmthighe, sénta caemhna, cuimhnech dicaemhna, imdha labhartha, &c. &c.

In nech contuaisí fíri drochmhnaibh i d-tonna nod báidhed, i d-tene nod loiscadh; id airm deghfaebhracha, id clóidhmhe dlegghoimh, ar lenmoín, id nathracha ar tuaichle id dorcha i soillsí, id oic itir maithibh, id mesa itir olcaibh, gur badh Maith in t-olc, gur badh flaith Ifrínn, go ro cleth in Ghrian a Soillsí, go ro tuitsit renna Nímhí, ní bhiaidh BÉN acht mar atrubramar- Maing, tra, a mhic, nos gradhaidh, nos lamhaidh, nos mianaidh, nos riaraidh; maing cech aén isa frith drochmhnaí.

Oh! grandson of Con, how shall I distinguish the characters of woman?

I know them but I cannot describe them. Their counsel is foolish, they are forgetful of love, most headstrong in their desires, fond of folly, prone to enter rashly into en-

agements, given to swearing, proud to be asked in marriage, tenacious of enmity, cheerless at the banquet, rejecters of reconciliation, prone to strife, of much garulity, &c. &c.

He who listens to evil women shall be drowned in the waves or consumed in the fire, they are sharp weapons, they are wounding swords pursuing thee, they are serpents in cunning, they are darkness in light, they are evil amongst good, they are the worst of evils. Until evil be good, until hell be Heaven, until the sun hide his light, until the stars of heaven fall; woman will remain as we have stated. Woe to him, my son, who loves, desires, or serves a bad woman! woe to every one that has got a bad wife!

A ua Chuind cit is buairi for bith?

Fér, umha, inbhar.

Oh! grandson of Con, what are the most lasting things in the world?

Grass, Copper, Yew.

A ua Chuind cid is mesa do chorp Duine?

Ro suidhe, ro luidhe, ariasmh foda, toghala troma, fedhmanná ós nert, ro reitha, ro lémenma, sílledh fíri Gris, ma corma, fuacht, grian, gorta, ro ól, ro saith, ro colladh, snamh iar saith, colladh faen, deoch mhór, &c. &c.

Oh! grandson of Con, what is bad for the human body?

Too much sitting or lying, long resting, raising heavy loads or any exertion beyond strength, too much running or leaping, looking at the sun, *fresh cuirm* (beer), cold, heat, hunger, gluttony, intemperance, overmuch sleep, bathing after meals, heavy sleep, slumbers, drinking deeply, &c. &c.

A ua Chuind cia mesamh comairci?

Comairge beldubh, beg enigh.

A mhic ma contuaisí fírim thegusc níbh Reachtairí dhuit fer co ceibh, níbh Ranairí dhuit fer lonn ílmhianach, níbh fosadh dhuit fer lesc geranach, níbh muileoir dhuit fer ifíuric, níbh techtairí fer long doithengach, níbh ruanaidhe dhuit fer labhair, narb dáilemh fer soimhesc, narb dorsach dhuit fer serbh sotal, narb cend atchomhairle duit dotchuidh.

Oh! grandson of Con! who is he whose protection should not be relied upon?

A miser or inhospitable man.

My son, if thou attend to my instructions, let not thy law-giver be a man of many associates, thy butler* a lover of dainties†, thy *fosadh* (waiter) a lazy complaining man, thy miller a festive man, thy messenger an angry peevish, impertinent man, thy secretary a talkative man, thy cup-bearer‡ a drunkard, thy foot-man (door keeper) a bitter, haughty man, let not thy counsellor§ be a rash man.

JOHN O'DONOVAN.

* *Ranairí*, i. e. *fer roinn bith*. a butler.

† *Ifíuric* is thus explained by the glossographer: *fíuric .i. fíedh acus il .i. ró .i. ro-fíedhach*; too festive.

‡ *Dáilemh* i. e. *fer dáilemh aighe*, a cup-bearer. Keating makes frequent use of this word in his works on divinity.

§ *Ata an nídh leighleat ar Dáileamhan Pharoah sun 40 cab. do Gene.*

¶ *Cend atchomhairle* i. e. *ceand comhairle no fíufruidhe*, Gloss.

SONNET.—ON THE LIBERTY OF THE PRESS:

Some laws there are too sacred for the hand
Of man to approach; recorded in the blood
Of patriots; before which, as the rood
Of faith, devotional we take our stand;
Time-hallow'd laws! magnificently plann'd
When freedom was the nurse of public good,
And power paternal; laws that have withstood
All storms, like faithful bulwarks of the land:
Unshackled will, frank utterance of the mind,
Without which freedom dies and laws are vain,
On such we found our rights, to such we cling:
In these should power his surest safeguard find.
Tread them not down in passion or disdain—
Make man a reptile, he will turn and sting! A. de V.

DUBLIN:

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* *Edirgin*; the commentator explains this word by "*cinus aitheomas me*," and he states that it is a contraction of *edirginéighghadh*, i. e. to draw lines of distinction between the different kinds of men.

† *Rechtairí*; the glossographer explains this: *airi an recta no coimhe-daidhe an díghaeth*.